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ON THE

COUNTRY LIFE CONFERENCE FOR RURAL MINISTERS 1914

Preliminary Announcement for 1915 Conference and Summer School for Rural Ministers.

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RURAL LIFE [illegible] FOR MARYLAND MINISTERS,

August 4, 5 and 6, 1915.

Following along the broad lines of last year's conference, the Conference of 1915 has been planned with a view to a still more intimate discussion and cooperative study of our country life problems. A hearty response from ministers of every denomination is invited. To this end, the management will endeavor to have a complete outline of the program of the coming conference in the hands of every Maryland minister not later than June 21st. Any who fail to receive a copy are requested to apply for the same to the Maryland Agricultural College, College Park, Md.

SUMMER SCHOOL FOR RURAL MINISTERS,

July 26 to August 3, 1915.

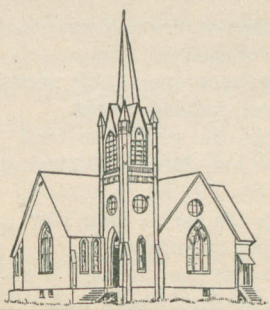
The Maryland Agricultural College, through its Division of Rural Economics and Sociology, offers to the ministers of the State interested in country life problems a course of lectures on Rural Sociology, Rural Economics, Religious Pedagogy, Principles of Agriculture and special instruction in many other practical phases of Maryland country life. These lectures will be given by the faculty of the Agricultural College in cooperation with a number of specialists in rural problems of national reputation. There will be no charge beyond actual living expenses. Full particulars will be published in connection with the detailed program of the conference.

Rural

COUNTRY LIFE CONFERENCE FOR RURAL MINISTERS

[Proceedings]

AUGUST, 1914



STATE OF MARYLAND

PRELIMINARY ANNOUNCEMENT OF CONFERENCE AND SUMMER SCHOOL FOR RURAL MINISTERS AT THE MARYLAND AGRICULTURAL COLLEGE—AUGUST, 1915

THE COUNTRY CHURCH.

BY JEANNIE PENDLETON EWING.

Clear-eyed and prim, with walls of white
  Among the leaves of birch
That tinged but did not stem the light,
  Nestled the little church,
All summer open to the air
And all that green a-quiver there.

About were tender, dreamy sounds:
  The stamp of horses' feet,
The mumbling bees upon their rounds
  Where clover nodded sweet,
A piping quail—the grain low-bent
Showed where her furtive flutterings went.

Next father in the pew's long row
  Came urchins sternly shod;
Next mother—for she planned it so—
  The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

Bare stretched your aisle and long your hour
  To many a childish wight,
Wee church! yet, rich in holy power,
  You blessed as angels might.
Long years have gone—our faith is true;
Long years we've prayed, because of you!

FOREWORD.

The Country Life Conference for Rural Ministers held at the Maryland Agricultural College, August, 1914, was planned with definite ends in view. Recognizing that the minister, working day by day with the detailed problems of the country community and with the many and varied phases of country life, might welcome the ideas of those leaders whose business it is to study the problems as a whole, and also of those who have devoted their efforts to the mastery of particular phases, the services of the following leaders were secured: Dr. Ward Platt, of the Methodist Board of Home Missions; Miss Anna B. Taft, of the Presbyterian Board of Home Missions; Dr. T. N. Carver, head of the National Department of Rural Organization; Dr. P. P. Claxton, United States Commissioner of Education; Rev. Charles O. Bemies, a pioneer in community center work; Mr. Henry Israel, of the International Y. M. C. A. and Editor of "Rural Manhood;" W. H. Baxley, Organizer of County Y. M. C. As. in Westchester County, New York, and others.

Another purpose of the conference was to give the country preachers themselves an opportunity to take part in the program. Consequently, fully half the time was devoted to the informal discussion of matters of common interest. The spirit of interdenominational unity and good fellowship, with the inspiration that follows such contact, was also a happy feature of the conference.

The Response.

The response to the invitation was far more general than the management has allowed themselves to hope for. Ministers of all denominations came from every part of the State, the total attendance being over one hundred and fifty. It was one of the largest interdenominational "first attempt" conferences ever held. This success should be but a spur to continued effort to place Maryland in the lead as far as interdenominational cooperation in the country ministry is concerned.

Never did a group of ministers display more enthusiasm, more alertness, more openness to conviction or more broad-minded good-fellowship than did the ministers at the 1914 Conference. Even when spiritedly discussing matters where denominational views were liable to create differences, they maintained their fair and kindly spirit of brotherhood.

The Results.

Much tangible good can be ascribed to the information and inspiration received at the conference. A decided impetus to all movements for betterment of conditions in country life is distinctly recognizable. County and neighborhood country life meetings have been held in a number of localities. Ministers are making use of the aids that the Agricultural College extends to them in the way of Neighborhood Short Courses, Demonstration Work, and other activities of its Extension Service.

One of the most significant fruits of the conference was the working program presented by the Committee on Summary of the Conference. That program (which is printed in full elsewhere in this bulletin) received much favorable comment. Not only the papers and magazines of Maryland, but those of national circulation heralded it as a distinct aid in directing the efforts of country ministers in cooperative community work.

The addresses herein published are but a small fraction of the entire proceedings. Unavoidably, then, there have been omitted lectures and discussions of probably as great value as the portions chosen, but it is hoped that there may be found in its pages some measure of the hopeful and progressive spirit of the conference best expressed in the closing sentiment of the working program for the rural ministers—"*Christ in every life and all life.*"

The Problems of the Country Church

I believe it is for the country minister to determine the motive of the life on the land, so far as the occupation there is concerned.

—HENRY ISREAL.

THE NEED OF A RURAL VISIONED MINISTRY.

WM. S. GERHARD, *of Frederick County.*

A suggestion was made to me recently that very often in our country schools the teacher is a city-bred boy or girl, and the ideas and the ideals of that teacher are entirely connected with the city, and he or she is constantly presenting before the pupils those ideals. The suggestion is made that one reason why there is such a tendency for boys and girls to go to the city is because they have imbibed their ideals from the teacher.

That is true somewhat of the ministry. Most of the ministers are trained in institutions that are located in the city, and even if they were born in and spent their early years in the country, yet, they were associated with city ideals in their courses and they hold them up before the country.

One of the needs, I believe, is the vision of the country on the part of the school teacher and the country minister, and it is suggested, I think, in this program, that the ministers should not make the country ministry a stepping-stone for a city field; but that they should make the country ministry their life work, and that they should hold up ideals before the young people of the wonderful opportunities of the country and of country life.

We must go down into the community, live and die with those folks, and we will discover what the country church problem really is.

—HENRY ISREAL.

MINISTERING TO THE PRACTICAL NEEDS OF THE COMMUNITY.

C. O. BEMIES, *of McClellandtown, Pa.*

How can a minister, brought up in the city if you will, unfortunately like myself, or someone who is brought up on a farm, fortunately,—how can you minister to the needs of agriculture in the community? Why, in the easiest and most natural manner. By your preaching, make reference to the improved agriculture. How are you going to do that? That is easy. I didn't know a thing about it, but the first year I raised my potatoes earlier and better. I just cite this as an illustration of what you can do in every line of agriculture without being a technician in the matter. You don't have to be, so far as that goes; but you can inspire and lead and direct and get them in a receptive state of mind, and then do a few things here and there. I hope you will not get an undue reputation for an encyclopaedic knowledge that you haven't got. I wrote to the State and United States governments for the bulletins, and to the experiment stations. I wanted to know what was going on.

Among the bulletins I received was one on potato culture, and in there it was stated very simply that the seed end of the potato has an earlier growing sprout than the rest of the potato, and this would account for some vines being thicker and more vigorous than others. So I quickly conceived the very simple idea when I got my seed for my early potatoes of cutting the seed end into one little grape basket and the butt ends in another and planting them in two rows. It was my first experience. I did not know any better, as Dr. Platt said the other day. I watched these two rows of potatoes in my garden and the one went ahead of the other, sure enough, and very regular—the same potatoes, but with better growing vines on the other.

A man, who was an expert in the potato business, lived right across the road and he came over and looked over the fence and saw my potatoes, and he said, "They are pretty good-looking potatoes; were they planted at the same time?" I told him they were. "What makes one row bigger than the other?" "Why, I just planted the seed ends in one row and the butt ends in another," just in an off-hand manner as

if it was common knowledge. "How is that?" he asked. "I have just planted the seed ends in one row and the butt ends in the other." "What has that got to do with it?" "That is what has to do with it." The upshot of it was that I simply had earlier potatoes in that row than he had. Of course it was not kept between that man and myself. Everybody knew it.

Urge More Progressive Methods of Farming.

Just these little suggestions for your own private work, and then in your other work, inspire some man to go to an agricultural college, talk it over with his wife, tell them that there is a greater opportunity in their profession than there is in any other profession on the face of the earth ordinarily. The few cannot make such great successes, but they can make greater and better success in the profession of agriculture now, upon graduation, and they can gain better salaries and get them immediately if they want to be farm managers, etc., and in the running of their own farms they are limitless. Or they can take a correspondence course. Get them to take the short courses in the state college and so interest them. Talk it eternally. It is just as easy to talk about that as to talk about the weather or about the incidental things of daily life. Get in touch with them, and without doing the thing yourselves, you inspire them. Find out what they are doing and what others are doing.

We are just here together and I want to tell you that my temptations lie along the line of being lazy. As a minister, I believe that the greatest single temptation of a minister is to be lazy, and he has to fill his time, fill all the conditions of Jesus Christ, fill it up, and then he has no time to be lazy. I put that not to our blame, I know, but it is a temptation. You do not fall into it, no; but it is there.

Then we had the president of our state college there, at McClellandtown, in our brotherhood building to talk on agriculture and demonstrations on farm work and farm institutes there. There are many, many different ways in which you can work and inspire without being forward yourself in the matter. If you are not a specialist farmer yourself, become one. It is an advantage. There are some ministers

who are experts in raising bees and they talk about honey by the ton. Such a man is an influence in the community. He is recognized as an expert and is looked up to. Splendid if you have a real interest in some line and it is well to work it in a small way.

So agriculture can be brought up by your efforts in this suggestive, informing matter. I have been trying to get our farmers to do progressive work along various lines. I spoke about alfalfa on ground that the experts said would not raise alfalfa. I have tried to get them into other lines of progressive agriculture. One farmer, who lived in town eight miles away—our county seat is eight miles from our hamlet—used to be on a farm out there. He is a lawyer with a country practice and he runs his farm just for the fun of it. He is not putting in large quantities of money just simply to go out there and see how much he is losing year by year. I dropped into his office and said, "Why is it that you run your farm at a loss all the time?" I laid out a tentative scheme for his farm—he had 230 acres then. He took it immediately. I was looking, not to his advantage, but to the advantage of a progressive farm in our community from which others could copy and be inspired. So the result of it was that he asked me to make out the estimates, plans, etc., for the equipment of the farm, which I did. He built a better barn with a silo, the first one in that county, and it was curious to hear the expressions of the men when they were putting fodder in the silo—there was about ten acres of it. "You don't expect to put it all in there, in that little silo?" "Yes." "Why?" "You can never do it." We didn't fill the silo, but only about two-thirds full. And then the blower. "Do you mean to say that that blower will blow that thirty feet up?" "It will never do it, never in the world." I said, "We'll see." It was up to me to do it, and, of course, I did it. I was not gambling on the thing and I don't on anything. I know what I am going to do first and see whether it has been done before or not, and then it is a simple proposition if you can get anybody to follow it out. So when they got the farm stock, it was blooded stock; and Leghorn chickens, long houses, breeding houses, etc. Then other farmers took a back view and saw how it was coming along and they got started in their turn.

But it has taken longer to get an upstart on the economic side than it has on other lines in our community. I could not work so effectively

in our community for various causes, but I have been instrumental in getting a farm bureau established in our county, and this is especially helpful. And the farmers and the bankers and the grangers are glad to have it. They are getting worked up into it so that the county is going to go forward.

Create A Sentiment for Better Roads.

So these are some of the things that we can work to and ways in which we may work. And good roads. We had about as good or bad roads as the average country community. I want to say that after I had been there two years, I established a church paper, all original matter, which I wrote or rewrote, not boiler plate. It was for the purpose of building up the sentiment on all the things in the country community and the township that needed improvement. Of course, I spoke about better schools and teachers and salaries and about good roads, and everything that was for the welfare of the country community. We issued a thousand copies every month and placed a copy in every home in a region fifteen miles long and seven miles wide, including the country towns, whether they were in my parish or not. That means a big stretch of territory in the country. That was the biggest means of help and I kept it up for three years, and then for reasons which I cannot explain, I had to discontinue it. But during that time I could see that the development of sentiment was rapid.

We didn't have any road machinery in our township. I spoke about it to a number of men. I did not want to speak about it myself, and they called a big public meeting. They asked, "What do you know about roads?" "Have you ever spent year after year shoveling out the ditches and throwing the mud out into the road, and then the next year shoveling it back again?" "What do you know about road building?" I got all the information I could get from the United States Department, and so on, and found out in short order how roads ought to be built, what kind of roads stood the wear better, and the cost of different kinds of roads, according to the material which you have in your locality, and so on. I gave that information and turned the talks over to two or three main leaders, good men in our community, and got them interested in it, and put them forward. They

made speeches and gave the figures. The result was that we had a town meeting, the same as the town meeting used to be up in New England. They were not used to them up in Pennsylvania. They voted to recommend to the township road supervisor to buy certain road machinery, and he began a regular campaign of good roads in that township. Very soon after that we had very efficient road-building machinery and an era of good roads.

Wasn't that a simple thing to do? How can you get in touch with your local conditions? Do not suppress an oath—a ministerial oath—when you are riding over the country roads, and then go on riding over them forever. It is your business to see that the sentiment is strong enough to see that you have good roads. The preacher can do it, but he has got to be informed; and this is a part of the vision, the vision of better schools, better roads, better community sentiments. Has he a big job? But he finds his life developing and expanding, and the joy of doing is great.

After twenty years of work in the city, eight years ago I came out to take care of a rural parish made up largely of farm people, and it has given me a chance to study. The difficulty about non-attendance is, first of all, distance from the church; secondly, bad roads; thirdly, the multiplication of insignificant duties at home; fourthly, absolute indifference to the gospel that is preached, and fifthly, the stupidity of the preacher.—H. McGrew, *of Montgomery County.*

THE PROBLEM OF NON-ATTENDANCE.

H. T. Hammill, *of Montgomery County.*

In all my ministry, I have recognized two problems: First, particularly in the busier seasons, how to get the men to church; secondly, how to keep them awake after they get there.

I did not make that reference to their disposition to sleep as merely a facetious reference to conditions that sometimes exist. As a matter of fact, men who get up at four and half-past four o'clock, six days in the week, and work until it is too dark to work any longer, and work

hard, are not likely to be free from a disposition to rest on Sunday. Now, then, I had the good fortune in my early life to be very intimately related to a farmer who was a local preacher in the Methodist Church. He was a man of God, who was interested in the promotion of the piety of his neighbors. It was not a state law at that time, even if it should be now. It was his own law that at twelve o'clock on Saturday everybody employed by him on this large farm should cease work. Everybody was paid a full day's wage on Saturday, as they were on any other day, but with the distinct understanding that at twelve o'clock work was done on that farm. The result was that the men who were hired, and who remained on the farm over Sunday, had the Saturday afternoon and the privilege of making preparation for the Sabbath.

I recollect, as a boy, how every man shaved and took a bath on Saturday afternoon; how every man, as a rule, appeared on Saturday night on the farm as well dressed as he would be on the Sabbath, and, as a rule, the men came to the Sabbath rested so as to appreciate the day.

The point I want to make is, isn't it possible for us to create a condition of that kind? As a matter of morals, can we not approach the owners of big farms, approach the men who hire men—two, four or six men—and create in the communities a condition like that represented by that good man? That, to my mind, would solve one of the most serious problems—how to get hard-working men in our rural communities to church on Sunday, and how to keep them awake when they get there.

There is one thing that we ministers in country churches can do. In the first place, we can keep from stealing each other's members. In the second place, we can keep from admitting members of other churches that are under discipline, divorcees, people who have remarried, for example. In the next place, we can keep from holding services at the time the other minister is holding special services. You need not appoint your festival on the same evening your brother is going to hold his. If you do a few things like that, you can see your way to the next step; but the first thing is to come together, and see that, after all, we are all after the same thing.—H. McGrew.

THE RURAL MINISTER A MOULDER OF COMMUNITY THOUGHT.

C. O. BEMIES.

REV. C. O. BEMIES

Up our way, and in other states, the school directors are elected largely, not because of their qualifications, but because of their political influence—because certain parties here and there, and cliques, get together and talk things under the surface, and work things in the scheme only in order to get their men elected; or the men themselves work and combine into a purpose and spring a surprise on election day, and I want to say that up in Pennsylvania, as well as in Ohio and other States, you can buy more votes in the country than in the city, although the repeating system and the padded lists are practically impossible in the country. But aside from that, man for man, you can buy more men in the country than in the city in proportion. That may be a hard saying, but I have had to investigate these things, and I believe that what I say is on the average true. This is the minister's duty and relationship to education—preaching eternally, privately and publicly, the application of Jesus Christ to public politics. The preacher has no business in politics. Then the devil has no business in politics and it is your business to get the devil out of politics.

MAY CREATE SENTIMENT FOR BETTER SCHOOL FACILITIES.

I will tell you just how we accomplished it in our community. We spread the sentiment for a township high school—that our boys and girls ought to have as good an education as the boys and girls in the city; that our boys and girls were just as good, and so on, and so on, and it took two years to develop that sentiment by one means and another, speaking incidentally, or with set speeches at teachers' institutes, and at public sales—that is a good place to meet men, men that you don't meet in your preaching services. Talk to them about

things you want to develop, and they will talk them and spread the word. In the pulpit as well, and in other ways, we spread the sentiment for a high school in our township. After two years' time, when the matter was introduced before the school board, it took five minutes to establish a township high school, because they all knew about it. All the directors said, one after another, "Well, people around our way seem to want it." Another fellow said, "It is about the way it is around our section." "I am ready for it." "All right, put it to a vote." It passed without a dissenting vote. But if I had prepared the facts concerning the consolidated school, or have had the plans of a high school system prepared, and just gone simply to the school boards all of a sudden, I don't believe that we would have had a high school there today. I don't believe that we would. You can't do that with a country community. You can't put anything up to them first in public and have them take a vote on it, because they do not know what the other fellow thinks about it. The country man must know what the other fellow thinks, and talk it over before arriving at some plan of action. Then it comes from them and not from you. Keep yourself as much in the background as possible; they will do the good work in good time.

My wife and I had thought a good deal about the education of our boys. We thought out in the country there was no opportunity for them, but I believe it is the fault of the minister if he does not have good educational facilities in his own community. If he does not have good opportunities, make them, develop them, and spread the idea of good, efficient teachers, and he will get them, and all that we wish to have in an educational way in our communities. That is where it must be worked out, right in your own community. Develop it, bring it up, and don't blame anybody, the school teachers or anybody else, if you have bad schools, but blame yourself. You are the best educated man in the community. You are the man who is supposed to stand for Jesus Christ, and Jesus Christ stands for progress, for educational progress, and you stand as sponsor for Him, and for the boys and girls in your community to see that the people have inspiration and take action for public schools. That is all I can say for our work in connection with the public school system. I think it is actively up before the minister himself.

To work against a community sentiment from the start is simply running your head against a stone wall. You can no more work against it immediately than you could break down the Chinese wall with your bare hands. For instance, the hereditary sentiment. What is it? Why, just simply that they have observed among animals all their lives, and their fathers before them, that like produces like. They have seen men and women grow up in certain families whose father was a liar, the boy was a liar, and his son was a liar, to the third generation. They have seen the different family traits perpetuated in the sons and daughters. Many a time I have heard men say, in regard to a certain man or woman—let's take a woman this time—that she could not tell the truth if she tried, and they talked about her, and then some fellow would say, "Do you know where she gets it?" If it was not from her father or mother, it was from her aunt or uncle or cousin or grandfather or grandmother. Really, these things are fundamental to their minds, to their mental operations. That is what they think. That is what they believe and so they will always end by saying that she can't help it, because she got it from her father or mother or some other relative; or that he can't help it, because he was born that way. You know that that is a fatalism worse than the old predeterminism.

You know why people won't believe the Gospel of Jesus Christ when you preach it? They don't believe in it if they believe in heredity in the sense in which you do believe it. What are you going to do? You have got to find out the principles of heredity and prove to them that eighty per cent. of blooded stock does not breed true. You have got to work the thing out fully and carefully, and thresh everything out from their standpoint, and have to get God into them, and you cannot get God into them so long as they have the heredity idea, and say, "He can't help it, he was born that way." And when they will not admit that you can again change them, strike at the very foundation of the Christian religion that a man must be changed—that if he is not changed, he must be born again, if they do not admit it. And if they keep on saying that you cannot change a percheron into a mulish horse, you have got to convince them on their own ground that it can be done in human life, and then work out the experiment on some old stock in the community and make it your chief work until you get it done—some of these old rakes or young rakes in the community, and

get them converted by the power of Jesus Christ, and say it can be done. That is the foundation and the fullness of the Gospel of Jesus Christ.

Community sentiments must be understood and you cannot understand them in a few days, or a few weeks, or a few years. Some things I am just beginning to understand in my community and I have been there thirteen years working to one program, to one principle—that the church has the opportunity of being the community center, and the pastor the community leader. That is all the program I had. I did not know what the conditions were in that community. Until we understand the people themselves, their real lives, their real motives, the real community sentiments, we cannot do anything.

In come communities, the first factor towards making your church a success may be in getting better roads radiating out from your church center; for we all know that people will not come to church at the seasons of the year when the roads are impassable, and if they do get to church, they are not in a humor to enjoy a spiritual service. So that the man who said that better means of travel while on earth will make better means of travel hereafter, has certainly said a great truth.—H. J. PATTERSON.

THE FUNCTION OF THE COUNTRY CHURCH.

C. O. BEMIES.

The church alone can truly coordinate the several departments of life into a working unity. The grange can not and will not unite all of the organizations in a community into harmony, nor will any farmers' club do it. It can not do it. The only institution on the face of the earth than can, and which God commands to do it, is the church, because it should be the center of the community. I don't minimize the work of the schools or the grange, or anything else, for the benefit or welfare of the country districts, but I do say, and know, that as Jesus Christ is the King of Kings and the Lord of Lords, he and the church are the center of any community. That is what we should work toward if we are true to Him.

The position of the schools in a community is such that they can not, although it is done to a certain extent in certain places, coordinate the interests of the people. But it is not a spiritual force; it is not a force which commends itself with God as a living unit. The same may be said of politics, society, industry and all other organizations in the country. Not one of them can unite into a working harmony all kinds of people and all kinds of organizations. Only the church can do this.

To unite the intellectual, the economic and the scientific part of the community wherever there is any agriculture into a working community is your work, because nothing else in the community can do it and no other institution is set on this earth to do it.

Where there is no agency or organization at work in your community for certain purposes, or for the general welfare of your community along any line that is needed, the church or the pastor should in some way provide it. It is his duty to God, to the community and to the church. Where there are not sufficient welfare forces in the community already organized, the church should in some manner set them in operation. So, then, the work of the church would be to coordinate the existing forces, and where there are lacking forces for the convenience of the community organize them and unite them in the spirit of Jesus Christ.

It is in short your business and mine, as the representatives of Jesus Christ, to make it all Christo-centric, to relate every special department of human life and endeavor and thought into a harmonious whole bound together by the very living spirit of Jesus Christ.

A church that is active, and has its doors open only for two or three hours a week, certainly, to say the least, has a whole lot of dead and waste capital in the community, and it certainly is not exerting that broad influence that we should like to have it exert.

—H. J. PATTERSON.

DENOMINATIONAL COOPERATION IN COMMUNITY SERVICE.

WARD PLATT.

I will suppose that you start an individual church campaign. I will suppose you to say, "I am going to introduce this method of co-operation in the interests of this community and I am going to make my church a center of social service." Suppose there are three other churches in your community. In the first place the boards in the person of their secretaries or other representatives go to these three or four places, make a trial trip and study the needs and interests of the community. Then get the people together and present to them the unified program, with emphasis upon cooperation. The details of that co-operation will have to be left to the community. They can only be suggested. The great thought is to generate the spirit of cooperation. The hope is that the missionary boards that are paying missionary money into that community will look the people in the face and say, "We stand for cooperation in this matter of the country-side church. Why can't you men and you churches in this locality get together?" The thought is that that may help to generate the spirit of cooperation.

After all cooperation may be a larger element than the elimination of a church. The elimination of a church without the spirit of co-operation is only a mechanical process with no spirit in it. In a certain charge you ask what I would do? I would be just foolish enough to do this. The whole matter of cooperation in a community depends largely upon the preacher in that community. My task—shall I call it—would be this: That if there are a number of us ministers in a community, let's get to know each other. There were three of us in a certain community where we used to take turns in having a supper, and, presently, didn't we get to know each other? Didn't we talk a lot of things over to each other that would have been absolutely scandalous if our congregations had known it? We understood one another.

The statement is made that in many communities they put in so much effort and so much money in building a church that they have none left to attend church afterwards.—H. J. PATTERSON.

THE NEED OF FEDERATION.

B. F. De Vries, *of Baltimore.*

Very frequently we find two, three and some times as high as four country churches to serve the community instead of having one strong central organization, and none of them equal to meet the demands that it seems to me rural life makes upon them. I know that I am touching upon delicate matters, but we are here to consider facts and to discuss facts in a calm, deliberate way, out of which, we may, perhaps, get a solution of the situation. All of these churches, if they were united upon a given line of action, it seems to me, would solve the matter and reach the proper end.

There is a church here having a membership of forty or fifty, another down the road having a membership of twenty-five or thirty, and another one over the hill having a membership of another half a hundred, and all pulling along their own lines, thinking that they are called especially to do this work. I think that if we can possibly devise some method by which we can unify the fact, the mind and the spirit of the church of God upon this subject—I have sometimes thought that possibly the great God whom we serve, if I may be permitted to interpret the mind of the masses upon that matter, is permitting the churches to live at a poor dying rate in order that we might be brought to our senses and see how God, who operates with one mind, it seems to me, and has but one purpose in view concerning humanity, we might all be brought closer together and remove some of the points of weakness in a way that would appeal to the church's measure of wisdom. I want to emphasize especially that I believe one of the points of weakness of the country churches is that there are too many churches.

I say it is a part of our duty to develop the human and natural resources about us, to the name and glory of God, and to show that it is God's work, to raise a good hog, or a good cow, or a good field of corn, or a crop of any kind.—C. O. Bemies.

THE FIELD OF THE COUNTY Y. M. C. A.

W. H. BAXLEY, *of Cumberland.*

The type of Y. M. C. A. county organization is just this. When we have had a call to organize on a county basis, we interview men who will give us backing and then we interest all whom we can in the community welfare of the county. I first visit every minister of the county. I want to know how they feel about it. I went to the ministers, the members of the school board, all the Sunday-school superintendents I could find, to the heads of the fire department and local organizations of every sort in the community, and asked them to give us a signed statement of the needs of the community, and whether we could be of any use to them. There are 52 villages in Westchester County, where my work lay, with a population of 200 or over, the largest being 10,000. We organized 26 villages on the county plan.

In my whole experience in Westchester County I found but one minister who would not help us in our program. Also it has been my experience that where the ministers have not backed up the association it was the fault of the secretary himself. I make that admission. I think the church holds the first place in the community. I didn't go in there and say that we had a panacea and would supplant the church. We asked the colleges of New York City to help us with the college deputation work. We had 150 college men come out and hold campaigns for us. It was the greatest thing, the ministers said, that ever happened for them. Some of them spoke to the boys of the value of clean athletics. Some of the men would speak very briefly on some serious topic, for instance, Men of Power. On Sunday morning he would take the boys on a hike. On Saturday evening they would speak on some serious topic. On Sunday they would speak at the churches, the pastors presiding. On Sunday evening we would hold a big meeting in which all the organizations joined. We had 264 professed conversions, very few of whom did not remain with the church afterwards.

SUPERVISION OF SCHOOL ATHLETICS.

When I went to Westchester I found that three-fourths of the boys were taking part in athletics unsupervised and doing all kinds of unkind and ungentlemanly things because of this lack of supervision. We asked

the school superintendents to help us break up the ring and they did. Last year we had 27 teams in the high school league. In addition to that, 92 per cent. of all the boys in the county were taken under supervision.

We had awards of medals and badges. The star boys were awarded medals. They were there for the medals and nothing else. But we wanted to put athletics on a basis where it would reach every boy. If any boy could do four events, he could win a badge, and we set the standard low enough so that every boy, if he worked hard enough, could win a badge. If one boy won three and lost on the fourth, he could try again that year. One hundred and ninety-six of the boys won the badges the first year. We were trying to get the boys to compete for the record of the school. There was no badge for individual record. If a school had 50 boys, and only 40 went into the meet, the other ten would count zero and pull the whole average down. We had a splendid time working it out, the baseball leagues and basketball leagues, the summer camp and the scout work. The people backed us up very heartily. The Sunday-school picnics were able to reorganize and they had a good time. The schools of one village would go out on a picnic and have a great time in athletics. It was the gala day for the whole season.

We were able to get a number of villages to combine on high-grade lecture courses which most villages could not get alone. We engaged a lecturer for six nights and rotated him around, getting him for half rate. We had Dr. Hill come on from Northwestern University and give a series of lectures on sex hygiene. He spoke to the women and the girls and the boys and men and had some splendid audiences.

Every school opened its doors to us. We had agricultural contests. It is not an agricultural county, but we had boys in corn growing and potato contests. We had a man in the county that was very much interested in birds and he said if the apple growers would get together and encourage birds, they would have much better apple crops. We took him up.

Educational Contests Between Communities.

Then we had three villages that wanted to have a series of public speaking contests. One month they would go to one village and the

next month to another and the prizes were awarded to the team that won the series.

We took the banner boys to New York on a sight-seeing trip. Many of the boys within forty miles of New York had never been to the city. It was a splendid thing. When I went to Westchester County I found that practically every organization gave a minstrel show during the season some time, and you know what most minstrel shows are. These had been rather below par, something the people had not taken to very enthusiastically. We wanted to demonstrate that a minstrel show could be given on a very high plane. We had a few ministers in that troupe by the way. They lent tone to it. We demonstrated that a good minstrel show would draw the people. Those are the things which we could do that could not be done by any other organization. It proves that the county work could be made a success.

I believe the work can be done in Maryland. Three things count for success or failure: Is the secretary rural-minded? Are the ministers willing to back him up? And is there sufficient financial backing to carry through the plans? These three things make for success or failure, and I believe it can be done in this State as well as in other communities.

Your Sunday baseball is probably due to the fact that the country boy is obliged to get to play that day. He has worked all the week. It has been fine hoeing, and he could not be allowed to go away and play baseball. It is simply a question of crops or a question of life and boys, a question of hogs and girls, that is all. The new agriculture is saying, "The crops may come and go, but we are going to have our boys on the land." "No matter what the price is, we are going to give our boys some wholesome recreation on Saturday afternoon."—HENRY ISREAL.

THE PROBLEM OF ORGANIZATION.

HENRY ISREAL.

The crime of our movement today is that we are trying to federate bodies. You cannot federate bodies. You can federate individuals. Around the table at lunch there were three pastors—three clergymen—and we could agree on everything on this account because

we are federated. Same thing with farmers. Take a practical illustration. If you want to organize a farmers' organization in a community, don't try to get forty farmers together and then agree upon a co-operation, the collection of cream, for instance. Get two men. One man one week and the next week another man. The result is that next week John is carrying mine and I am haying. Then others see it is a good scheme and ask if they can come in. "If you want to, all right." The process of growth has to be considered in this process of integration.

With the increase of institutions in a community, the first element is the discovery of the purpose, and where no purpose is discovered find a task for that organization.

The integrating process is an individual process and not an organization process, and that is a call to individual service—a call to discover the individuals in the service of the community, and not a call for institutions. Institutions must give you the leaders. The element you are dealing with is the population; and, secondly, in the population there are various constituencies. The thing for you to discover is whether these constituencies are working normally—whether they are rendering themselves as well as the community the services which need to be rendered.

If you have unemployed in the country which is your community, you have evidently the problem of getting the unemployed at work, and when you get the unemployed of the country at work with a purpose common to the entire community in which every one has a share, just as though the community is a mosaic in which each individual fits to build that community, and builds it comprehensively, then you have got the basis of an integration of community interests.

Isn't it a strange situation, that the man who produces the necessaries of life is usually the poorest man? The farmer ought to be, from an economic standpoint of view, the richest man on the face of the earth. He makes the bread and butter, and the necessaries of life, and, yet, he is the poorest paid.—SMILEY.

THE COMMUNITY SURVEY.

ANNA B. TAFT.

In making a local community study there are just a few things that I want to emphasize. The first one is this: Avoid any so-called easy methods of making the survey. It is a careful, difficult piece of work to make, one that is deserving of the name; and, in the second place, if anyone tells you that you can make an excellent survey by answering eight questions, do not be deceived. It is like some of the patent medicine. You won't find your results to measure up to the picture on the next page of "after taking."

In making a survey, never depend upon a written letter. Don't sent out a questionaire and expect it to be answered so that you can use it. You will probably get some answer like this: "What are the prevalent forms of recreation in your community?" "Yes."

There is in the country districts then—and it is a hard thing to say, and I don't like to say it, but we must face facts—there is in the country districts, on the average, a large proportion of a second, third and fourth-rate class of people, harder to reach, more indifferent to better things of life, than ever before in the United States, and that is part of the condition we must face to-day.—C. O. BEMIES.

THE WORKING PROGRAM.

Submitted by the Committee on Summary of the Conference.

Without presuming to present even the most general outline of the addresses which have been delivered before the conference, or of the discussions which followed them, your committee on summary suggests the following as a partial working program for the country church, believing that where it is followed the growth and usefulness of the organization will be promoted and life in the country greatly improved.

We recommend, therefore:

1. Laying stress upon the church as a center for the uplift of the community.

2. The hearty cooperation of churches in the community in order to unite the people in social service.

3. A thorough and comprehensive survey of each community with a view to ascertaining its moral and religious condition.

4. Such open and dignified methods in raising and expending church funds as will tend toward creating a keen sense of obligation to support adequately the local and general interests of the church.

5. Such an adaption of rural schools to the education and training of young men and women as will prepare them for contented living in the country.

6. Leadership in social recreation so as to promote the moral development of the community.

7. Improvement in living conditions, especially in securing a Saturday half-holiday for agricultural laborers, with a view to conserving the higher interests of all the people.

8. The introduction of modern conveniences into the home in order to reduce, as far as possible, the tiresome drudgery incident to housekeeping and a fair division of the family income among all whose efforts produce it.

9. Special ministry to children, wage earners and tenant farmers.

10. The preaching of the Gospel of our Lord and Saviour, Jesus Christ, all the time and in every community. Let our motto be for the year, "Christ for every life and all life."

The Committee:

REV. H. MCGREW, Silver Spring;
REV. J. R. EDWARDS, Walbrook;
REV. G. A. SNYDER, Middletown;
REV. H. T. HAMMILL, Gaithersburg;
REV. T. D. RICHARDS, Germantown.

COUNTRY LIFE PROBLEMS.

THE PROBLEM OF PROSPERITY.

MAKING COUNTRY LIFE ATTRACTIVE ENOUGH TO INDUCE FARMERS TO REMAIN IN THE COUNTRY EVEN THOUGH THEY ARE PROSPEROUS ENOUGH TO MOVE TO TOWN.

Part 1. THE PROBLEM.

T. N. CARVER, PH. D.,

Director of the Rural Organization Service, United States Department of Agriculture.

We used to think a few years ago that the solution of the country problem was merely increasing the farmers' income, that if we could only give a farmer a satisfactory income he would be content and willing to stay in the country. We are beginning to discover that quite the opposite of that is the truth, at least in many cases. There probably are as many country people who move to the town because they are prosperous as because they are unprosperous. I refer now to the retired farmer. It is because he has accumulated a competency in the country, and now feels that he can afford some of the luxuries of life or the comforts or the conveniences of life that he decides to go to town. Prosperity leads to the town.

DR. T. N. CARVER

Now the question naturally arises, why doesn't he decide to retire in the country. The answer is obvious to anyone who understands

country life and knows the conditions. The town or the city has the things which he wants to buy with his money, which he now feels that he can afford. The country lacks the things which he thinks his prosperity enables him and entitles him to have. Now this is not merely a general opinion, based on general observation, though I think anyone who is widely familiar with country conditions will agree on the basis of his general observation that this is frequently the case. But we find as a matter of statistical inquiry that those sections of this country where agriculture has been most prosperous, where land has the highest value, where crops are largest and the farmer's income has been highest, are the very sections from which the farm owners are retiring from the country most rapidly and leaving the land and the farms in the hands of tenants.

In the heart of the corn belt, through Illinois and Iowa, we find that every town is full of retired farmers, men who have built their barns larger and then said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." The old story of the man who built his barns larger. That story refers to the retired farmer. There is no condemnation for accumulation, but for selfish consumption, the decision to turn in now and eat it all up. That is where the man lost his soul, you understand.

Prosperity Not an Unmixed Blessing.

We have been speaking a good deal about tenancy. These are the sections where tenancy has increased most rapidly, and along with this increase in tenancy there has come a general decline in the agencies of civilization, for almost without exception these very sections where the farms are richest, most valuable, where the land brings in the largest income, are the sections where the common school is poorest, where the country church is run down almost without exception. There are brilliant exceptions here and there, wherever you find Pennsylvania Germans, whether they are in Pennsylvania or Indiana or Iowa and occasionally among the Scotch Presbyterians you find exceptions, where you have rich farmers staying in the country and building up the country and the country school. But generally speaking, with these few

exceptions, what I say is correct, that the richest farming sections are the sections where the country church and the country school and the agencies of civilization are decaying most rapidly.

To the surprise of some of the investigators who have been studying the country school, it has been found that right in the heart of the blue grass district of Kentucky, one of the richest agricultural sections of the country, you find the country school just about as poor as you find in the mountain sections where we have been sending missionaries. And after all, why should the country school not run down—I don't mean in an absolute or moral sense, but looking at it casually and temporarily. Why should the country school keep up in any of these senses? The owners of the land, the large taxpayers, are living in town. Why should they spend their good money to keep a country school for their place at all? That is the way they naturally look at it, and the tenant, as has been pointed out already since I came in, is here one year and somewhere else the next year. Why should he spend a great deal of his good money to build up a country school when he will be somewhere else in some other district next year? And the same applies to the country church.

How Country Money Goes to Upbuild Town Institutions.

Now in some sections where this retiring habit has only just gotten under way, the full measure of the disaster has not yet arrived. So long as the original farmer is on the ground, the man who himself built the farm, used the energy of his own muscles with which to improve it, watered it with the sweat of his own brow, he will not forget the old home and the old neighborhood. The farm is the place where his children were born, where they grew up and from which some of them were buried. And under those conditions he will still be some interested in the old surroundings, farm, the neighborhood, the church and the country school. Even in the second generation, if the children who grew up on that farm are still the owners, they remember the old neighborhood and their childhood days, and their playmates and companions. They still take interest in the country school, the church and the neighborhood. The farm is still to them the same old home. But when the third generation comes along, having none of these memories

and none of those interests, then the tendency begins to show itself in full measure. The farm becomes merely the place from which the money comes to be spent in town. There is no interest in the farm at all except as a source of income. The life is lived elsewhere, the money is spent elsewhere and the schools and the churches in the town are built up with the money that comes from the farm. You then have absentee landlordism. By an absent landlord, I do not mean one who lives in some far distant city, New York, or Chicago, or some large place. The absentee landlord is just as likely to live in the county seat as in a distant place. Wherever he lives, in the county seat or in a distant city, the resulting evils are the same.

Absentee Landlordism Fatal to Progressive Country Life.

I have spent some time studying the agricultural history in this and other countries, and I have never yet found a case where widespread absentee landlordism did not ruin any country. I know of no scourge that will so devastate a country as absentee landlordism. Every farmer has to support two families, the tenant and the landowner, and there is no interest in the civilizing agencies of that community. Everything becomes ugly. There is no interest in keeping up improvements on the farm beyond what is necessary to increase the rent.

A farmer and farm owner in Iowa, living within six miles of his own farm, told me that it did not pay to have even buildings on the farm; that if it were not for the looks of the thing he would rather burn down the buildings, for the cost of keeping them up was greater than the income from them, that is, he could rent the farm as well without the buildings as with them there. He would be money in his pocket if they burned down. That would not be true of every farm, but it happened to be so in his case. Under those circumstances you see what happens, and what must happen. It is written in economic law that the country must run down so far as the civilizing agencies are concerned. It is under the spell of the absentee landlord. We are becoming somewhat alarmed at the spread of tenancy in this country. Suppose by some beneficent financial scheme we could enable all these tenants to buy the farms on which they are now living and become independent owners themselves in the course of twenty years. Suppose

we did that and nothing else. They would do what the present owners have done. They would retire and go to town and leave the farm in the hands of another group of tenants, and we would be exactly where we are now. So that process would go on generation after generation in endless and uninterrupted repetition.

Why the Retired Farmer Goes to Town.

There is no solution of the tenant problem until you have solved this problem of country life and made it attractive enough to hold the farmer when there. Then you can accomplish something by your financial schemes and other schemes for enabling the tenants to become owners.

What are the principal reasons why the farm owner retires and goes to town? There are, no doubt, a multitude, but there are five that seem to me to stand out prominently.

In the first place the country schools are believed to be very much inferior to town and city schools, and so long as that is the case, every farmer who has children, particularly every farmer's wife who has children, will be anxious to move to town for the sake of better schools if she can persuade her husband that he can afford it. Why shouldn't she, if she is a good mother? A good mother wants her children to have the best educational facilities they can. The better the father and mother are, the more anxious they are going to be on that score, and if the town schools are better than the country schools, then the better fathers and mothers they are, the more certain they are to move to town.

Every Country Child Should Have Good Schools to Attend.

No country can stand that process of draining off of the good fathers and good mothers, because those who will stay will be those who do not prize educational facilities, even technical or agricultural learning, or education for social and moral life in the community. It seems to me that we must apply in every State the principle which is applied now in every enlightened city, that is, the school system of the State must be administered as a unit so that every country child can have

within reach as good a school as any city child has in an enlightened city. In every enlightened city provision is made so that the children of the poorer sections have, approximately at least, as good schools as the children of the richer sections. The school privileges in one section are not made to depend upon the amount of taxes which that particular section can pay. Because a child happens to be born, therefore, in one of the poorer sections of the city, where the tax rate is low, does not deprive that child of a good school.

Now suppose we could apply that to the State as a whole and make it true that the fact that a child is born in the country does not deprive him of a good school, the school system of the State being administered as a unit and the school funds being applied where they are needed rather than where they are originated. That would go a long way towards making these good fathers and mothers, who want their children to have the best opportunities, willing to stay on the farm, and the tenancy problem will take care of itself when that becomes the case.

Healthful Surroundings Essential to Happiness.

There is the subject of sanitation. The country is still a more wholesome and more healthful place in which to live than the city. The cities are improving very rapidly. They are improving the sanitary conditions and lowering the death-rate and the amount of sickness, and the time is not far distant, even from the standpoint of the revised death-rate, when the cities will be more healthful. Then when that comes the farmers will have good reasons to drag them from the country to the city. Unless the country is aroused and the country districts and their people consider this problem of sanitation, it will soon happen that enlightened progressive people living in the country will be anxious to get to town as soon as they can afford it.

Organized Recreation Should Be Provided.

There is the problem of recreation. The country has such natural advantages for recreation that it is its own fault if the city should furnish better recreation opportunities. A playground is sometimes difficult to have in town. It takes room and space and space is the one

thing which is scarce in the big city, but the thing that is abundant in the country. If a country district does not have a playground it is its own fault. There is no natural physical inconvenience in their having a good playground, and if the country people would grapple with the problem with the same courage that the city people have grappled with it, in making playgrounds for the city, they could have very much better recreationary opportunities in the country than in the city.

But one thing is lacking in the country today. It is not a natural obstacle, it is a social obstacle. Recreation means organization. You can hardly amuse yourself alone. It takes some kind of team-work, some kind of an organization if people are to play together. The city has organization. That is their great advantage, they have organization, the opportunity to work together. The country people are not yet organized. They have not taken hold of this problem of recreation in an organized way any more than they have taken hold of the problem of sanitation.

Beautiful Surroundings Add to the Attractiveness of Country Life.

There is another matter which we ought to mention. I refer to the beautification of the country side. Too many of our country people have assumed that paint is merely a means of preserving wood. The question of color, the particular shade, is different. A house is a means of furnishing shelter. The question as to whether it looks well or not is a minor matter, almost negligible. And the graveyard is a place to bury corpses, and so on all the way through. It does not appeal to the self-styled practical men to try to beautify any of these things, and yet it is one of the most fundamental instincts of mankind, the desire for that which pleases the eye, and with all its natural advantages, if the country does not excell the city in the things which please the eye, it will be the fault of the country people. The cities have done heroic work, some of them to overcome their natural ugliness, and it seems sometimes as though the country districts have done equally strenuous work to overcome their natural beauty.

We have a fatherhood and motherhood in the country that breeds Christian leaders. You don't breed leaders in pigeon holes in apartment houses in cities like New York.—Henry Isreal.

Part 2. THE SOLUTION.

T. N. CARVER.

The reason why these things that tend to make country life more attractive have not been done is largely I believe because there has been an unwillingness to work together. Country people live far apart. There is a geometrical difficulty in the way of organization, it is true. But moral qualities are going to overcome difficulties of that kind. Why wouldn't people work together? So far as I can diagnose the case, it is mainly for this reason, they have an exaggerated sense of their own rights and the other fellow's obligations. My right is somebody's obligation of course. Now if I have an exaggerated notion of my right and your obligations—for those two amount to the same thing—you will find me a rather difficult neighbor to get on with. If you are the same way, with an exaggerated notion of your rights, we will never get on. Show me a community that cannot work together, and I will show you a run-down unprogressive community. No team-work; any student knows that where there is no team-work in athletics there is failure. If you had a team of athletes, everyone of whom was very careful that he should get all of his rights, with no sense of his obligation to the team, you would find that an athletic team that had no team-work was not really a team after all. But show me an athletic group, where everyone has a sense of his obligation to the group, to the team, where he is more concerned about his obligation to the team than he is about his own rights coming from the team, then I will show you a group that can work together as a team, and as a result there will be athletic prosperity and success. Show me a general community where there is a strong sense of obligation, where the average citizen feels his own obligations, which means other people's rights. If I have a strong sense of my obligation and your right, you will find me rather easy to get along with, and if you are the same, with a strong sense of your obligation and my right, why we could hardly quarrel if we tried. We will get along easily together, and if we and all our neighbors are in the same situation, we can all work together.

THE COUNTRY CHURCH HOLDS THE KEY.

Right here is where the country church holds the key to the situation. This whole problem of rural organization rests mainly on spiritual

grounds, upon that mental condition in which the average man in the community has a strong sense of his own obligation and is told continually about his obligation. He will think often enough about his rights. You need not remind him of those.

Now if the country church fails in this opportunity, if the country church does not create in the community around it this strong sense of obligation to the group, or community, or team spirit, where shall we look for the source of this kind of inspiration? And I might ask another question: What is the church for if not for this?

It seems to me that just at this time it is necessary to emphasize the importance of the neighborhood. Some of the social workers of the city even are beginning to realize that the salvation of the city must come through the revival of the neighborhood idea. There is very little of it in the city. I can illustrate this by giving a dialogue that took place between a man of the city and a man from the country. The man who asked the question was the city man. The man whom he asked the question was the country man. If you forget that you will miss the point of the dialogue. The man from the city asked the man from the country, "Who is my neighbor?" And it was a man from the country who answered that question by the story of the good samaritan. That doesn't occur ordinarily to a man from the country. The neighborhood idea is present. He knows who his neighbors are. It frequently happens that the man in the city does not know who his neighbors are. Now those other people who went down that road realized that that poor wounded man was not of their class, failed to emphasize the geometrical relations of life, which are very fundamental class relations. Another man went down who understood the geometrical relations and acted on that basis. That is the spirit of neighborhood. It is through the neighborhood that not only the city, but primarily the country must be redeemed through the working together in neighborhoods, the building up in each rural district of a neighborhood spirit, the spirit of team-work within the little local neighborhood where people live close enough together to look into each other's eyes occasionally and see in those eyes their own reflections, realize that they are brothers, all of one blood and friends, rather than through widespread organization covering multitudes of communities and wide areas, because the spirit of team-work can develop more easily where people are known

to one another, where they can meet one another frequently, where the geometrical relations of life are permanent.

Study the Needs of Your Neighborhood.

We are too much inclined, I think, to try to solve things on a national scale. I wonder how many people take as much interest in discussing in your neighborhood the problem of better roads to bring the farmers to the station as they do in discussing the railroad problem of the national government. How many people spend as much time in discussing the problem of financing farm enterprises in their neighborhood as they spend in discussing the national currency question or Wall Street, or some of these long distance problems. How many discuss the problem of building up in a general economic and social way that particular neighborhood as compared with those who discuss the question of the general social regeneration of the world at large.

Again in your study of economics, we study national economy before we study neighborhood economy. It has seemed to me for sometime past that we are going at the thing diametrically the wrong way. We need to begin with the small problems first. Study the economy of Podunk, what can be done to build up the community, economically and socially. Neighborhood economy first. After we have mastered that problem, then we may be in a position to study the larger problems of national economy.

These problems of the country school, of recreation, of sanitation, of beautification have got to be worked out first by neighborhoods, by team-work in the neighborhood and by the people who are within reach of one another and working together. That is the only safe method of attacking some of our economic problems. Raiffersen, the founder of the cooperative system of rural credit in Germany, made that one of his first rules, that each association should confine itself to its own neighborhood, the idea being that so long as the members were known to one another, every member knowing something about the method of doing business of some other member it was comparatively safe. But when they got spread out over territory so that they were strangers, then they passed the danger line.

Experience has shown the wisdom of that advice, for whenever any of the German cooperative associations have forgotten that advice and

spread out over too much territory, they have frequently gotten into trouble. There never has been one that got into trouble so long as it kept strictly to the Raiffersen rules. That is one of the most important rules, working by neighborhoods.

Keeping up With the Procession.

I have mentioned four of the reasons why farm owners forsake the farms and go to town, the better education, better recreation facilities, better sanitation, and the beautification in which cities are beginning to outstrip the country. There is a fifth. It may be called the question of the woman on the farm, of household economics, what to do to relieve the drudgery of the farm woman. What is the bearing of organization upon this problem? We know very well that there have been great many labor-saving devices introduced in the home since the day of our grandmothers. It looks as though they ought to have relieved the hard work of the farm woman a great deal, and yet it is probably true that every ambitious farm woman today works as hard as her grandmother did, works as hard as she can. She does more. Things which her grandmother thought unnecessary she now does. Her grandmother thought them unnecessary because she could not do them, partly, because the neighbors could not do them. In other words, her expenditures of energy, like her expenditure of money, were largely for the purpose of keeping up with her neighbors. I heard Mr. Lauder say down in South Carolina that "it took all his salary to keep up with his fool neighbors." Now there is a profound economic truth there. That is, I feel poor if I do not have as much as my neighbors, no matter how much I have, I am still poor, for they have more. I feel rich if I have more than my neighbors, even if I have very little. Most of our money goes for things that we do not want really for their own sakes. We feel that we must have them because other people have them. We must keep up with the procession. If you could reduce us all proportionally none of us would feel any poorer after we got over the first shock. That probably has some important economic bearing on the constantly falling out of the system. If you can reduce everybody alike, nobody feels any poorer. But if you reduce my income and nobody else's, it will make me poorer than they and I feel it.

I am now discussing not so much the expenditure of money as of labor in the farm household. Seeing that the farm woman of today works just as hard as her grandmother, we may infer that even though a hundred labor-saving devices were introduced into the home in this generation, the farm women of the next generation would work as hard but would do more. If what they do is worth while, that is all right. But if not, there is no gain. The problem then is to rationalize this advancing standard so that with their increasing power to get goods, they can get what they want and not feel the everlasting pressure to get what they don't want in order to keep up with other people. That always means distress of mind.

Competition in Consumption Is Wasteful.

The organization of the rural community on such standards I believe would go a long way towards solving this problem. So long as our standards are set for us by other people, we are going to have a hard time to keep up, no matter how much we have, if they keep just a little ahead of us. Of all forms of competition, competitive consumption is the very worst. Competition in production generally works well. There are some places where it does not, but on the whole it works well. But I know of no advantage that comes from competition in consumption, conspicuous waste, striving to pass someone else, to spend a little more, to advertise our solvency or our respectability by the lavishness of our expenditures. More social and economic evils grow out of that habit than of any other single source, so far as I know.

Now of all forms of competitive consumption, one of the worst is the striving on the part of country people to imitate city people, to dress like city people, to have the same hours and the same habits of life as city people. Why I would hesitate to say how many times in the last few years country people have apologized to me for having dinner at noon. That is a straw showing the general direction of the wind. The thing in itself does not amount to much, but it indicates a state of mind. They have an idea merely because town people have dinner in the evening it must be better. Until they get that idea changed absolutely and begin to feel that they are the equals of city people, that kind of competition will never be avoided. We never imitate anybody whom

we feel to be inferior to ourselves. We imitate whom we think are in some way a little superior to ourselves.

A little organization among country people, creation of an esprit de corps, a sense of solidarity, a community of interest, would go a long way towards making them feel satisfied with being country people, and being like country people, suggesting their own standards instead of having to copy other people's standards.

Take Pride in Being Country People.

I remember a little gathering in France a few years ago. I was in the region of La Perche, from which we get our percheron horses, and was studying the percheron horses a little, and I had some letters of introduction to some of the leading breeders of that section. I arrived too late, and I went to a hotel keep and asked where I could find certain men to whom I had letters. He said, "They are all at dinner in the hotel," and he took me in and introduced me. They were having some kind of a county dinner to transact some business connected with the affairs of what we would call the county. Now these were rich farmers. One gentleman to whom I had a letter had an income easily of $40,000 a year from his horse business. Even according to American standards that would be a pretty well-to-do farmer. Then there were others with incomes ranging from $10,000 up to $40,000 a year. And yet there they were at a dinner, in a hotel in the town, with their country dress, those long smock frocks which come down to the knees, the kind that peasants wear, and they were having a mighty good dinner but they were not trying to imitate city people, and many of them were the equivalents of college graduates in this country, but still they were proud of being country people. They really thought country people were better than town people. Because they really thought that they were willing to pass as country people, not trying to imitate the styles of Paris.

They were organized also. There was an organized sentiment in that community, community team-work. They had a social life of their own. They set their own standards. My point is simply this that until country women set their own standards and are contented to be and even proud to be country women, instead of feeling that country women are inferior to city women and trying to imitate city women——

until they get entirely over that and begin to set their own standards and create their own fashions, if you choose, this introduction of labor-saving devices will not greatly reduce the amount of farm work. The more labor-saving devices you put in, the more nearly they will come to keeping up with city people. But revise their standards and they will have time to do what they want to do. I want them to do what they want to do and not be compelled to do what they do not care to do.

We are face to face to-day with the great task of a productive Christianity—a Christianity on the land, which will meet the need of an advanced production and feed the people.—HENRY ISREAL.

THE PROBLEM OF THE COUNTRY SCHOOL.

P. P. CLAXTON, PH. D.,

United States Commissioner of Education, Department of the Interior.

The majority of the people of the United States still live in the country, about 55 per cent., according to the census of 1910. In the open country, in villages and very small towns under rural conditions, a larger majority of the children also live, about 59 per cent. There is a great difference between the number of children in rural communities, those that are distinctly rural than in city communities. This is pretty well illustrated by the fact that in 1900, according to the census in rural South Carolina, there were one hundred children of school age for every fifty-five men of voting age, while in urban Massachusetts there were one hundred children of school age to one hundred eight men of voting age. That is one of the problems of education in the rural communities, nearly twice as many children in proportion to those who have to support them and provide the schooling.

THE CITY DEPENDS ON THE COUNTRY FOR ITS POPULATION.

The country probably will for sometime be the breeding ground of the race and furnish citizens, not only to the country, but to the city as well. So all people, whether they live in the city or in the country,

are interested in the right education of country children. The people of Richmond or of Baltimore or of Pittsburgh, or any of our cities, if they are looking towards the future welfare of their cities and the intelligence of their future citizens, are interested in what is done for education in the country, because there they will find the boys and girls who are going largely to be citizens in their cities.

The city, too, is beginning to realize that its welfare depends upon the welfare and prosperity of the country. Hence, we hear people in the cities talking about country conditions, about the uplift of the country, of the solution of country problems. I know that they frequently forget that they have greater problems in their own cities and I have a good deal of sympathy with that meeting out in Ohio of farmers who appointed a committee to investigate city conditions to see what they might do to solve the city's problems. There is really need for it.

The Trend Toward the City Is Unavoidable.

One thing I wish to say is that I do not believe you will ever stop the trend towards the city. I don't think you will ever bring it about. I hope that you may never have a distinctively rural population and a city population that remains in the city, and I do not believe you are going to stop the growth of the cities. There is only one way you can do it. It is to do away with your agricultural colleges and your elementary schools, and all other means by which you teach farming, means by which you teach one man to do the work of three on the soil, thereby liberating two to go to town.

It was my great predecessor, Dr. William T. Harris, who said that this was an unavoidable tendency, and that it belonged to the improvements of agriculture. The world cannot eat much more than it does. It cannot wear much more. I have got on all that is comfortable today. The richest man in the world would not want to wear any more clothes than I have on, and if you were all misers, you would not want any more clothes than you have and would not eat any more food. But you would want a finer type, and there is no limit to the amount of skill and labor that can be put into it, making everything of a finer quality, until now we tend to go to communities larger than the scattered population of the country when we manufacture things.

Now, then, you can get a back-to-the-country movement, if you have that in mind, by doing away with agricultural colleges and doing away with farm machinery and means of fertilizing, and the people can go to plowing with one-horse plows, reaping the wheat with a reaping hook, and threshing with a flail, and everybody will have to go back to the country to get enough to eat.

The Interests of City and Country Are One.

Let's get rid of that idea. The country and the city are one in interest. They are bound up together in one sheath of life. The individual welfare of every man in the city, and of every man in the country, depends upon the general welfare of the state and the nation in which both city and country are, and if it should ever come about at some meeting like that in Ohio, the country can help make our cities cleaner and better and on a higher plane, it would be for the good of the country when it was done, just as to make the country better is for the good of the city. Let me go to the full length of that when I say that the time has come when no individual or no group can be better in the world, except by bettering every other individual or every other group.

I read the other day, somewhere, the last wave of an outworn philosophy. It was intended to be consoling—namely, how much worse off other people are than we are. That does not console at all. I am not happier that today some German people are dying with Belgian bullets and that Belgium is being dyed in blood. I heard a young man explaining to an older man the other day what a blessing this war would be to America. I heard a man say to my father when I was ten years old, "Wheat will be two dollars a bushel next fall and I have three hundred bushels." The Franco-Prussian war made the price of wheat go up—a good thing for America, he thought. But nothing can happen anywhere in the world for the uplift and betterment of anyone without finally getting us all, and nobody can do anything to injure the other without having to suffer it himself. That is the principle on which we work.

I believe in what I call democracy in education, which means opportunity in education. It means, first, that all children, regardless of creed or color, or condition of their parents in wealth or social standing,

or any other condition whatever, shall have equal opportunity for the education for life, for citizenship, and for the thing by which they must make a living, and there is no final help for us until we come to that. So long as any group of people anywhere are going to get for themselves advantages which they are not equally anxious for other people to have, there is not any final help. So long as a soul would supply itself at the destruction of another, that soul is on the way to eternal damnation. The principle holds. It is not a new one. We are beginning to see a new side of it.

The Right of Every Child.

What does this mean for the country? It means, first, that we must have in Maryland and elsewhere schools for all our children, so that every child will have an equal opportunity with every other child to develop all the manhood and womanhood qualities which God and nature have made possible. For instance, if in the State of Maryland there be any child growing to manhood or womanhood with less than a complete development of his qualities of manhood or womanhood, Maryland is that much weaker. Again, every child born in the world has a right to that development. Every child has a right, by the fact that it is born into a community, to all that community may give it—a possibility for development. The greatest need of the country today is for men and for women developed, and all the things in the schools that pertain to humanity must be for the country boy and girl. Every man and woman should be a man and woman. That is the one vocation. While some of us are to be farmers, some lawyers, yet we must all be men, and I don't know any reason why the man who toils should be ignorant. I know of no reason why the preacher, when he comes from his day's work, and the lawyer comes home from the office, and the banker from his counting room, and the washer-woman comes from her job, and the farmer comes home from his farm, and the miner comes up out of the mine to the light of day, and the society woman comes from her rounds of receptions, and the farm wife lays down her work—if she ever does—I know of no reason why they should not all be men and women alike and have an equal inheritance of all that pertains to the sweetness of life. Why shouldn't they be? I never have understood why not. I have heard it said that anybody who

does hard work should be condemned to darkness and unintelligence, and I have heard people say that if you teach a boy in the country you spoil a plow hand. I hope you do not have that idea anywhere in Maryland.

Training for Citizenship Essential.

Then, another thing: The school in the country must prepare the boys and girls for citizenship. The political welfare of Maryland demands it of the people who live in the country. Somehow the country voters are the sheet anchor of our institutions. The farmer can't be bought. There are more of them, but even if it should come about that two-thirds of the people lived in the cities and only one-third in the country, I believe the country would be the stronger politically. It is a little hard to hustle the farmer. He is accustomed to plant his crop and wait for it to grow. He knows that talk is cheap. He doesn't easily join in mobs and that is the type of mind that keeps us from going off into insanity. In the city, where a man does his job today, takes a piece of wood and fashions it, that has no relation to anything else, takes his dollar or two and the thing is done, it tends to make a different mental habit. It doesn't lead quite so well and safely to democratic citizenship.

It means that you must have in Maryland schools that shall run nine or ten months in a year, and that you shall put all the children of the people into the schools in Maryland. It means that you must come to insist on compulsory school attendance, so that no man who believes his children are his property can rob his children of their right to an education, and commit a treason against the state by putting unprepared citizens on it at twenty-one years of age. Children have rights and it is the duty of the state to protect them in their rights before it is eternally too late, for if they do reach manhood and womanhood unprepared for the duties and responsibilities of life, probably they will never gain such preparation.

The Importance of Well-Equipped Teachers.

You must put into your schools in Maryland teachers prepared for their jobs. It is the most difficult thing that anybody has ever under-

taken to do. The welfare of the State depends more on the character of its teachers than on any other group of people in it. I have liked to say that if democracy shall succeed in putting in the schools—in selecting and preparing, and putting in and keeping in the school teachers well prepared for their work, then democracy succeeds; and if it fails, then democracy fails, and will have to find some other form of life. It is true, I stand before a body of ministers. My father's home was the home of ministers. I have dealt with the church and helped the church as Sunday-school superintendent, and the rest through my life largely. Nobody believes in the work of the minister more than I, but, you will not misunderstand me, I hope when I say that of the professions, the teacher's is the most important and the highest.

There are some things that people do almost to themselves. Other people are not affected. A man can almost live to himself, but in certain things he cannot. For instance, a lawyer puts out his shingle and waits for clients, and people come. He is ignorant and careless, doesn't look up his case well and the client loses his property. The lawyer probably gets his fee. The failure is the loss of his client.

A physician comes into a community and gets a license. He is ignorant and narrow, careless, does not diagnose his case right, and the child dies. The physician gets his fee and Providence is charged up with the result. His failure is the loss of the life of the child.

A minister in the pulpit has his congregation full of his faith and he may preach to them a narrow, little sermon, giving a little part of the truth of the great catholic whole, and his congregation is ignorant, prejudiced and narrow, and probably constantly in warfare about his creed. He will get his salary, but the book from which he takes his text declares that the blood of the people shall be required at his hand.

So it is with the teacher. She may be ill-prepared, may not know how to use the time and opportunity of the children to the best advantage, and the school may not do its work. As a result, the parents become disgusted and the children leave. She gets her salary and will probably find another job. But her failure is the loss of the children.

The lawyer deals with property; the physician deals with life and physical health, and nature is strong to overcome the mistakes of a good many physicians; the minister deals with grown-up men and women who can read from the same book that he reads from, and pray to the

same God that he prays to, and if he is narrow they can get away from him and declare their freedom from him; but the teacher, dealing with little children, making over their lives, from whom they cannot get away, is a kind of destiny to those children. It is more important, therefore, that we get men and women of the right type in the school. What does that mean? It means this: That we should have men and women who are well born, of the positive type, well organized, of native ability, the kind of men that Dr. Gilman used to speak of—tall men, broad-shouldered men, strong men, and women like unto them. They should be well educated, and as I want to show you in a little while, they should have professional knowledge.

Professional Training Necessary to A High Grade of Teaching.

You should have a good training school in the State of Maryland, good normal schools in which to prepare teachers for the schools of the State, and then you would not have anyone coming in and experimenting with the children where there is no means of correcting mistakes. After all, the schools depend on the teacher. You make all the laws, you elect your board of education, levy your taxes, pay your money, feed and clothe the children, and what does it all amount to? Put some children in the school, have a certain number of hours, and put a man or woman in there with them called a teacher. Laws and all the machinery go no further than that. What comes out of it depends on the teacher. Think of the crime of putting into a school a girl not out of her teens, or a boy without a mustache, without a high school education, of the waste of the time of the children, and the destruction of possible prosperity of the state depending on it. Any state that assumes the responsibility of educating children at public expense must assume the responsibility of preparing fit teachers for the schools.

You have a normal school or two where the people pay taxes for it, in which you put a well-educated teacher; and in another community where they pay their taxes for the support of normal schools and where they build the houses and send their children that they may be prepared for life, you put a girl not out of her teens, who has not been through a high school, has no professional knowledge, and is not even able

to give the school that which comes from intelligent experience. What right has the State to do it?

Also we must find a means of keeping children in the schools through the period during which they can be educated for democracy, for industrial, social and civic life, and for spiritual democrary; such as we have in Maryland. The period of education should be not up to twelve years of age, but from 12 to 20. Maryland must find the means of keeping boys in the high schools until 20 years of age, or thereabouts to the period when they can be deemed fit for democracy.

You have heard it said, "Give me the child until it is twelve years old and you can have it afterwards." Yes, if he is always to be a child. The difference between a child and a man is that he acts on what he is told; and the man reasons on the basis of fundamental principles and guides his action according to his understanding of those principles. That is what you must have in the country and elsewhere. It is especially true of people in the country. There you cannot have one head and the other hands. That is what is destroying the best agricultural parts of the nation now. Where the land is rich and crops will grow, you will have one man owner and two tenants on an average with the land owner probably absent. What you must have is a skilled pair of hands tied to an intelligent brain in the same body.

What the Successful Farmer Must Know.

In addition to preparation for manhood and for citizenship, what must the country school give? Every modern school must prepare people to make a living. It is not enough to be a "wise guy" now. The time was that a farmer did not need special education. If a boy was dull, he was taken out of school and made a farmer. The land was rich—scratch the ground and sow it with corn and when the time came, harvest. After twenty years in succession, the field was worn-out. The thing to do was to get another field, and when the State wore out, the farmer went West to the Mississippi River and found a new State. The time was when ignorant, muscular farming would do has gone by. To day we must redeem the land worn out by our pious fathers, and, therefore, must find some means to do it, and it takes intelligence. A farmer requires a higher degree of education, a broader grasp of prin-

ciples, a greater power of adjustment, quick, rapid and sure than any man in any other calling or profession in the world.

The man in the city, working in a store day after day, or running an engine under similar conditions, or a man preaching a sermon or getting a call to a new place where he can get more, or a commissioner of education who just changes his speech a little bit, or a lawyer knowing when to turn on the "sob stuff," as compared with the farmer, what does he need to know? The farmer must know the physics of the soil, how to treat it, what the meaning of deep plowing is, how moisture is held in the soil, how to conserve the moisture and to keep it from evaporating through the surface of the earth with the dust mulch. He must know the moisture of the soil, what it has in it that a plant needs and what it lacks that a plant needs. A plant is an organic thing and the stalk of corn or wheat is always just about the same. Analyze it in the chemical laboratory and you will find it is and every element in the soil may be there but one. It may be very rich, except that it lacks one thing. If the plant does not get it—for the lack of one thing it may not grow well and you may spend dollars for fertilizers, and it still will not fertilize—he is not giving it the thing it needs; or it may be there and he needs something to decompose it to set it free. He needs to know the chemistry of soils and how to find what is there, or how to have some one help him to find what the elements are and what the plants need, so that he can put into the soil what they require.

The farmer must know the life history of plants. Did you ever think of that? In the schools we classify plants but that does not help the farmer any. The farmer wants to know the life history of the plant, how to treat it, how to select the seeds to determine whether they have vitality enough, and then how to plant, and when and how the plants root, so that he will know how to till them, whether on the surface or go down deep, when to fertilize and when they need more moisture or less, when they need hilling up, level plowing and rest, how to protect against disease and how to spray his fruit trees—a thousand different kinds of diseases will attack his crops and he can't send around for a physician to help them.

About one-third of all that is produced in the United States by the farmers of the country and in the gardens is wasted, never harvested. Did you ever ride through the country and see the hay left in the rain,

and the apples falling off, and the corn not harvested, and, even in winter, still covered with mud and sand?

Then the farmer is a live stock man and must know the live stock business, how to care for animals and prevent their dying before birth—young animals that die on the second day are not very valuable—how to fatten cattle, how to feed milch cows, and how to prepare a balanced ration at a low cost. It is very easy to feed a hog too much at too great a cost. I went to a farm where twenty pigs were being fed at too great a cost. The owner was feeding corn, and nothing else, to growing pigs. That doesnt' pay.

Further, the farmer must be a machinist. The time was when he plowed the ground with a little plow, threshed his wheat with a flail, and shook the basket in the wind to drive the chaff away. Today the farmer uses a gang plow and a gasoline engine, a harvester and reaper, and a silage cutter, and there is no other man in the country who deals with so large an amount of delicate machinery as the man on the farm. The man who runs the railroad engine has the same condition every day—down grades, up hill here and there, conditions much the same. The same with the stationary engine. But the farmer out yonder, two miles, ten miles from a machinist, driving his harvester through the down, tangled wheat, or his drill over the plowed ground and where the rocky places are, deals with a hundred kinds of things. He must know what do to and how.

The Farmer of Today and of Yesterday.

Another thing, the farmer at one time, even in Maryland, produced what he consumed and consumed what he produced. In a little neighborhood one man was a farmer and a cobbler, and another man perhaps was a farmer, a stone mason and a barber. Another man was a harness maker, another a tanyard keeper and cobbled shoes, another man had a cider mill and boiled his cider so that it would keep until Christmas. He was in a world to himself. He could stand in his door and see the smoke rise from the chimney of every man in the world with whom he competed. One man, who had gone West, wrote back and said, "I take my pen in hand to let you know how corn is thirty cents a bushel." The old time farmer didn't care. He didn't sell hogs to that part of the world.

Is it true today? No. No farmer in Maryland consumes what he produces or produces what he consumes. Some years ago I stopped at a small house to get some country food and for breakfast they had "Force" and "Quaker Oats." The next day I was away in the middle of the country, and thought, "I will get it now." They had some fish for dinner, and I asked, "Where did you catch it?" They replied, "We just got a barrel from Chicago." I was in a little town some time ago and the only kind of clothing was ready-made clothing. So the story runs. The farmer today is a merchant and he sells more things, and more kinds of things, and larger things in small quantities than any merchant in Washington does, or in the City of Baltimore and elsewhere. He sells some cattle, as well as fruit, berries, spring lambs, butter, eggs and other things of that kind, and they must all be sold when they are ready. Strawberries won't sell next week, and eggs get overripe, and it is the same with his cattle. He can't afford to feed them until day after tomorrow; he has fed them at a profit until today. Now he must sell them. The farmer must learn to buy and sell and to his best advantage.

Then there is the farmer's wife in the farm home away from where she can telephone down for some bread, some canned peaches or a bottle of milk; away from where she can telephone to the sanitary commissioner, if the drainage is bad, or to the doctor if the child is sick. The life and health of her children is in her hands, and the farmer's wife needs a broader and deeper education than anybody else requires. That is what you must respond to to meet the educational needs of the farm.

The Country Child Must Be Prepared for Emergencies.

Other people may rule by rule of thumb. The person who puts up this house can measure. It always comes out that way. And the man who works in the city and learns to put on shoe soles has a pattern and goes by it. So it is with most things that other people do, they can be done by rule of thumb. But the farmer cannot. The conditions change and only the man who understands principles can succeed. One year he is a dry farmer, the next year he is a wet farmer. The farmers must change to meet changing conditions. One year it is a late spring

and frost comes the first of May; another time not after the first of March. There is nothing the farmer can do by rule of thumb. Dr. Knapp's ten commandments break down after a while, if you change the character of the soil, or the condition of the climate, and you cannot learn by them. You must understand the principles.

One other thing: The farmer does not wait for a wet spell or a dry spell. You can talk about a wet spell and it is just as wet as before. It is a game of adjustment. The laws of nature are pitiless and you must learn to adjust yourself to them, and if you learn to put yourself in harmony with them they will buoy you up and carry you forward. That is what a farmer has to know.

Do you believe that kind of teaching will be done for the boys and girls in the country schools of Maryland by girls from the city who don't know rye from oats—teaching agriculture from a flower pot in the winter time? Can you bring it about? We must bring about such education so that there will be in every country school the things that need to be known. How are the farmers going to learn these things? They must learn them in the country school.

You send one boy in a county to an agricultural college. But what is that when there are ten thousand in the country. Every man must have that kind of education and every woman must educate her own children. You have a fundamental task here as deep and sacred as life itself. You are the leaders of the people of the State of Maryland and what you preach to them will come about. Here is your problem.

Other Community Agencies Should Cooperate With the School.

There is another thing to say and it is this: The school and the church and other agencies for great problems like this must themselves get together. I have known communities where the school stood off in antagonism to the church and the church in antagonism to the school.

Don't expect the schools to do everything. Children in Maryland are in school three per cent. of their time from birth to twenty-one years of age. They are out in the home and under other influences ninety-seven per cent. They are in school 5,000 hours out of 184,000. And in school they must be taught reading, geography, etc. The United

States spends fifty per cent. more for religious teaching than it does for all other kinds of teaching. Did you know that churches have just fifty per cent. more property than the public schools. Now, then, here is what I am aiming at: Let the public schools do their work as they should. Get strong, big educated men consecrated to the community, then cooperate with them and bring it about, that all of the agencies work for the education of the child. He is the same child at school, in prayer meeting, in Sunday-school. You must bring it about that the teacher, the parents, the preachers and the rest will all get very close together for this one thing.

The Teacher Should Know the Home.

I have liked to say that the teacher cannot teach unless she knows the home, unless she knows what the child does in the home, and what education and training it has there; unless the teacher knows the parentage and what to look for in the child; unless she knows its school experiences; unless she knows the out-of school life; unless she knows the hopes and ideals of the community, so that she can work into it—a teacher, a physician, a preacher or whatever calling influences the home.

The Teacher as A Permanent Community Factor.

You cannot bring it about so long as the teacher comes and stays six, eight or nine months and then goes to another community. Will you bring it about in Maryland by consolidating the schools with costly transportation in wagons? If you had twelve square miles to a school district, that would be three and a half miles each way. That is not far. Two miles is a good morning's walk and afternoon's walk for each child. It is the best part of the day, the hours spent in going and coming home from school. Children are not exhausted by an hour's walk and few would have to walk that far—farmers have horses and buggies. If you did that for Maryland, you could combine two to five schools. You have places in Maryland where there is a little school house for every two miles, with one teacher working there with 25 to 30 lessons, and for 30 lessons a day the average is eight minutes each. Consolidate your schools as much as you can and then build a good

school house as large as is needed. Then build a teacher's home, just as they have built parsonages for you—a good, modern home. As a part of the equipment, get somewhere between ten and thirty or forty acres of land and require the principal of the school to live in that home, to cultivate that land as a model farm for the community and make it his business to put himself in close touch with the Department of Agriculture, with the Agricultural College and Experiment Station, with the demonstration agents, and all the others who make it their first business to help him. When you have tested him and have a man worth while, give him the money salary you pay now, and, in addition to that, give him all the free use of the whole, and all that he can make on the land. Make a contract with him for life and keep him there for life, until he becomes a fixture in the community, and not a shifting thing. If he happens to be a woman it is all the better. We have thus undertaken to build up a permanent factor. That is what you need, permanent factors for education and development in the country community.

Here is a condition that we have got to face: an indifferent, self-centered people, hard to approach, hard to understand, because they won't tell you what they think, and how they think; and it is not to the point only that you know that they hang around over the hog pens on Sunday mornings and talk hogs. The thing for you to do is to get interested in hogs, and then you get them on the same level, and if they are more interested in hogs than in heaven, you have got to be a little more interested in hogs to get them into heaven, for hogs are their heaven at the present time.—C. O. BEMIES.

THE PROBLEM OF THE COUNTRY WOMAN.

Making Her Life More Pleasant and Attractive.

Anna B. Taft, *of the Department of Country Life of the Presbyterian Board of Home Missions.*

MISS ANNA B. TAFT

Very early in my work for better country conditions through the country church, it was brought to my attention that the discontent of women on the farm was one of the greatest causes of the rural exodus. Now if this is true, it is very important that we look into the question, and so I have made as careful a study as I could to find out why women are dissatisfied with conditions in the country, particularly in the farm home.

A Better Opportunity for Her Children.

You know women have curious ways of registering a protest. Very, very many times a woman will be patient and uncomplaining under conditions in which her life is lived, and never say anything about it, even to her husband. In fact, he will suppose that everything is perfectly satisfactory. But she will register that discontent in the most important way possible, and in the way in which I believe most farm women are showing their dissatisfaction at the present time, and that is in an unwillingness that her children shall lead the same type of life that she leads. Now when I ask a woman who lives on the farm if she wants her daughter to marry a farmer—I have asked that question a great many times, and I have never yet had a farmer's wife tell me that she wanted her daughter to marry a farmer. In fact she usually says promptly, "Indeed not," and to escape farm life for her children, to give her children, her boys and girls, what she thinks is a better opportunity, is one of the large reasons, I think not the largest, but one of the very large reasons why families move to the city.

One Woman's Effective Protest.

I never speak of this question of registering her protest that I do not think of that wonderful road in England with which some of you may be familiar, called the Maud Heath Road. You may know the story of Maud Heath, who was a poor market woman. She lived several miles from the place where every day she had to carry the garden produce. Every day she walked with her baskets over this road, stony, disagreeable, to the market place where she sold the garden truck that she raised. I imagine that she went over that road constantly without finding fault with its very bad condition, but when she died they found that all the property that she had accumulated during the years of her life she had left that a good road might be built from her house to the market place. That road is in England today, called the Maud Heath Road, hard and level, telling the story. Is there a finer way of registering a protest, seeing to it that the conditions which you find unfortunate in your life shall be removed for the next generation?

Now one of the things in the life of the farm woman with which she is dissatisfied—a woman's interests are usually wrapped about the interests of her children and her home. Of course, if we should take a census of why people move to the city and to the city from the country, I suppose the largest number of reasons, the greatest number, would be the question of poor school facilities. Another, of course, is the question of the social life. But I want to talk to you particularly this morning about the conditions in the farm home, and what may be done to make the life there more satisfactory. I am afraid that you will think I am dealing with very material things when I say that I think the two greatest evils that I want particularly to talk about this morning are these: First, the bad business basis in the farm home, and the question of lack of improvements and the drudgery of the farm home.

A Better Business Basis in the Farm Home.

As to the first question, it is Dr. Carver who points out in his rural economics that farming is one great industry in which the woman is her husband's business partner. In most cases the woman feels that

if she helps to spend the family income she has done a large piece of work. But with the farmer's wife she is also interested in making the farm pay. Any man's business partner should get fair share in the business income, and it is usually said of the farmer's wife that what she gets is her board and clothes and a good steady job. I said that at one time at a farmer's institute, and the farmer's wife said to her neighbor, "and mighty few clothes too." Now I plead for a better business basis in the farm home, for a definite share in the farm income for the wife, and also, if they are at home helping, the young people in the family.

Of course I realize how this condition came about. It is an inheritance from the old barter days. It was only comparatively recently that the farmer himself had need of a cash income. The table was supplied from the farm, and in the small village store farm products were exchanged for goods. So the farmer has never learned the necessity of a cash income until comparatively recent years, so he has not been accustomed to dividing up as I think he should.

One very great consideration in this connection is the effect it has on the young people in the home. You all know, who are fathers, that the boys and girls of the present day want a stated income. It is more to get a stated income that the young people go from the country to the town and city. They would rather be stenographers or clerks and have definite incomes. One of the things that I plead for particularly, when I am talking to farmers, and I think it is just as essential when talking to ministers, who have the leadership in the country—I plead that the farmer take his daughter or his son into business partnership.

The Farm Daughter Makes A Good Partner.

I remember having a very delightful experience after I had been out in Pennsylvania one time. A little pamphlet was sent me the next day, and on it were some white ducks waddling across the cover, and the words, "Poultry Farm, John Brown and Daughter." This farmer had formed a business partnership with his daughter. Now you take the well-educated daughters of the present time and they make good partners. Last winter I met a girl out at Pratt Institute to take a course in art, and she had been her father's business partner in the

raising of hogs, and she was there on hog money. Many, many times the boys and girls would gladly stay in the farm home if they had a definite piece of work that was theirs. Mr. McNutt tells of riding with a discouraged farmer boy who complained of the dryness of the life in that community, and the only smile, the only happiness that came into his face as they traveled over the road was when he exclaimed, "Look at those sheep; they belong to me and mother." He and his mother were raising their sheep, and what they had from them was theirs. Now we cannot go into this work in a half-hearted way. It must be a real business partnership. The gains and the losses must be hers. I heard a story about a certain county in Maryland at the Pennsylvania League for Rural Progress. The story was that at the first year in a corn club contest they had 40 entries and 18 of the boys had corn ready for exhibit purposes, excellent corn. Next year it was found that only 18 boys had entered, as against 40 the year before. When they came to find out the reason they said, "Dad was so willing for us to have the piece of ground, but he would not hand over the money." Boys do not want that kind of a business partnership.

Now this may seem very material to you, because we do not want to measure country life by money standards. But this is one of the defects in the country today.

Eliminate Drudgery in the Farm Home.

This second point is the question of drudgery, the lack of modern conditions, labor-saving devices in the home, and I am particularly glad to bring this to a group of men, because women are not inventive. The bread mixer, the fireless cooker, etc., were all invented by men, all of them. If your farm wife doesn't get the vision of the value of those things, then I suggest her husband give her a surprise and get a few of them.

You know there is an almost absurd situation of the farm home because so many of the things that come as by-products from the barn. Miss Jessie Fields, the National Secretary of the town and country work of the Young Women's Christian Association, tells the story of going out onto an Iowa farm, and much to her amazement they had electric lights. The farmer took her out and introduced her to his very fine barn. "Now when I was going to have this barn

built," he said, "I told the contractor that I wanted the best, the most modern barn he could build. We are very proud of our farm." "Well, if you are going to do that, you will have to have an electric lighting plant." "I said, 'Go ahead.'" "And then if you are going to have them in your barn, you might as well have them in the house. It won't cost much more."

The Kitchen Should at Least Keep Pace With the Stable.

Now by no means is this lack of means confined to the small farmer. A little over a year ago I went out into the best section in New York State. I had been asked to speak in the evening and reached the small community in the morning. I was taken to the home of a splendid farmer. It was one of those magnificent old farm homes that had been in the family from generation to generation, just that type of farm home that brings to our mind all the beauty and poetry of our world. The fine old brick house I found was heated with steam, and floors were hardwood, and I had a fine talk with this farmer, and I said to myself, "I have met my ideal type of farmer." I talked rotation of crops just as learnedly as I could. He talked about the improvement of the farm, and how his great ambition was to make the farm better. He was a real husbandman. He wanted to make it a success, and he was very proud that he had a son who would carry on the work afterwards. His wife was a charming woman. We went to the church where the services were held, and afterwards we came back in the evening and had supper together, and after supper I went out to the kitchen and wiped the dishes. The dish pan is a great place for confidences, and I found that the kitchen did not match the rest of the house. There was on old-fashioned iron stove, a sink without drainage. There wasn't a modern convenience in that kitchen. The farmer's wife told me, "I usually keep a hired girl, but she is away now. I never kept one until my health broke down a few years ago."

This woman was a college graduate, a teacher, before she married her farmer, and I thought, the pity of it. That splendid farmer, who had the vision of better stock on his farm year after year, who was not a money grabber, had never got the vision of what it meant to make the farm home attractive for his wife, and so she was just giving up her life

on that farm instead of growing fairer and larger in spirit and life as the years went by. And I thought of the son who would carry on the farm, and I wondered if he would find a woman equal to his mother, and if he had the courage to ask a girl to give her life as the mother had.

Farm Life Should Not Spell Drudgery.

This question of drudgery is one of the most important things we have to face. It is not laziness we have to face. It is too much work. It is work from early morning until late at night. A member of the State Board of Education talked to 50 children. He asked them how many wanted to live on the farm when they grew up, and only one out of 50 said they did, and when he asked them to write the reasons they could all be summed up in that one word drudgery. The farm home spelled drudgery to them. What are we going to do about it? If these things are true—and I want to tell you that I have said these same things to group after group over this country, as far west as Iowa, and I never have found a farmer's wife to contradict these two matters that need change in the farm home, and all over there seems to be in one form or another this same question of drudgery and lack of business basis.

There is a farmer's wife out in Illinois who has done more than any other woman in that State to help farmers' wives to get a grip on the problem, and to retain out of the life of hard work a life of joy and satisfaction, and I asked her one time how she did it, because she had been a farmer's daughter and her mother had advised her never to marry a farmer, and when she did marry a farmer she did it protestingly as far as the occupation was concerned. I said, "How did you get a different idea on the subject?" She replied, "Well, it was from hearing a few good talks, reading a few good books, and thinking on my problem." I think that last is the most important thing in connection with it.

The Ladies' Aid Society A Women's Club for Community Improvement.

There is one organization that can do a vast amount of good to help the farmer's wife, and that is what we commonly call in the church the ladies' aid society. We found an interesting thing when we

made our survey in Indiana, that the churches which had an organization corresponding to the ladies' aid society were growing in the largest percentage of cases, and where they had no women's organization they were going down. I do not know just what that means. But I do know that there are vast possibilities in the ladies' aid society to minister to the women of the outlying sections, the farm women. It is a difficult thing to get a farmer's wife into this association. I know some of them where a large percentage are farmers' wives, but there are few who are actively associated with this society. They have little time. The thing we have got to do is to teach the value of leisure time, and value of doing something besides the daily round.

Now, understand, labor-saving devices will not save the farmer's wife from drudgery. The fireless cooker means that she can work all the time at some other line of work, unless we make her see the value of social life, play life with other women. I say she ought to join a union and work eight hours a day. At least we must do something very positive for her in connection with the time that she consumes. I think that the ladies' aid society can enlarge their sphere of usefulness very much. I know one society that does all the conventional round of social functions and at the same time they have meetings among different homes. They discuss such questions as this: The care and feeding of children, a balanced ration, proper winter clothing, and how to get rid of the house-fly, subjects of that kind. Then they have a reading club, and they have, through their reading club, an opportunity to get a little more aesthetic and literary enjoyment, and that ladies' aid society has come to take the place in the community of a good women's club aside from doing the other work.

I am a believer in the women's clubs, but I am jealous for the church. I want them to do work actually with the women. If you have a ladies' aid society in your church, I would suggest that you find out what type of work they are doing and try to inspire them to a community service in their section of the community, because every woman, no matter how small and how narrow her sphere, has something that can be a vital contribution to the community.

There is a delightful church in Virginia right out in the country where one thing they do in their organization is to have a chrysanthemum festival. The women raise these flowers and for two days they gather

together and have this exhibition of flowers. You know how dearly women love flowers. They charge ten cents admission and dinner costs 35 cents. Now the money they get is not of necessity used in the church. It is used for what those women feel is the most important thing in the community for which they can use it. Last year it was used for some work in connection with the schools which were backed by the organization.

Now there is just one other thing that I want to say because back of all our country life work lies that great problem of making the country a good place to live in. We are never going to do it on the dollar standard. We are not going to make country life, the farm home, the place where they want to live just because they can make more money there. The thing that boys and girls will go to the country for is because they see life there most completely, and there is no organization that can exalt life as the church can.

The Church the Center of Country Life.

A little over a year ago I was at Columbia, S. C., at the national corn exposition with Mrs. Carney, of Illinois. They had a country exhibit backed by the school and the church. Out in front of the booth was a model center for a country community, a big sand table. There was a consolidated school and a cooperative laundry and creamery. There was a grange hall, a country church and a parsonage right opposite it. One morning there came to the booth quite early a young man, a college graduate, and he looked over the exhibit and he said, "You know, I haven't much use for the church," and then he told me in a very wise way how he had outgrown the church, and how the church was not onto its job, etc., and I said, "Well, suppose we grant everything that you have said. Here is our model community. Take out the church and the parsonage, what does the place lack?" He looked down at the sand table, and he said, "It would lack the spirit of the place after all." Isn't that, men and women, the great contribution of the church in the country, the spirit of the place, the soul of the community? And after everything is said and done, we must exalt through our churches country life ideals, we must make the country not only materially a better place to live in, but because, after all,

you and I have souls. Let the church stand for the fineness of the spirit of the place, and then we shall rear in our country sections men and women who will be glad to live in the country and live there because they love it, and because they think it is the best place in our wonderful country to live.

I don't profess to be up on meetings of this kind, or any gatherings, but I do question whether there has ever been such a democratic kind of gathering on the subject of country life with an agricultural college as a background as this has proven. Hereafter, when we have a meeting for the question of promoting a rural church, the first thing will be to have the agricultural college as a background. If we don't do that, we must have, at least, some feeble representation of an agricultural college. We shall have to take representatives of an agricultural college, and transport them to our meeting, for any meeting of this kind that is really worth while, because that is the only fitting background for such work.—WARD PLATT.

WORKING PROGRAM FOR MARYLAND RURAL MINISTERS

Submitted at the Country Life Conference for Rural Ministers at the Maryland Agricultural College, August, 1914.

Without presuming to present even the most general outline of the addresses which have been delivered before the conference, or of the discussions which followed them, your Committee on Summary suggest the following as a partial working program for the country church, believing that where it is followed the growth and usefulness of the organization will be promoted and life in the country greatly improved.

We recommend, therefore:

1. Laying stress upon the church as a center for the general uplift of the community.
2. The hearty cooperation of churches in the community in order to unite the people in social service.
3. A thorough and comprehensive survey of each community with a view to ascertaining its moral and religious condition.
4. Such open and dignified methods in raising and expending church funds as will tend toward creating a keen sense of obligation to support adequately the local and general interests of the church.
5. Such an adaptation of rural schools to the education and training of young men and women as will prepare them for contented living in the country.
6. Leadership in social recreation so as to promote the moral development of the community.
7. Improvement in living conditions, especially in securing a Saturday half holiday for agricultural laborers, with a view to conserving the higher interests of all the people.
8. The introduction of modern conveniences into the home in order to reduce, as far as possible, the tiresome drudgery incident to housekeeping, and a fair division of the family income among all whose efforts produce it.
9. Special ministry to children, wage earners and tenant farmers.
10. The teaching of the Gospel of our Lord and Saviour, Jesus Christ, all the time and in every community.

Let our motto for the year be: "Christ for every life and all life."